



# INDIAN RECORD

A National Publication for the Indians of Canada

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## Glassco Commission Recommends Closing All Indian Schools

by J. R. WALKER

OTTAWA — Canada's Indian student population should be integrated into the provincial school system as quickly as possible and the federal government shouldn't haggle over the price.

The Glassco report emphasized, as did the section on federal health services, the need for integrating Canadian facilities with provincial or territorial services, whether dealing with its 43,000 Indian charges or the nearly 5,000 children of residents of the Canadian northland.

The commissioners pointed out that expenditures on Indian education have doubled during the past six years. While this reflected a steady extension of operations, "there are grounds for fear that school construction (by the Indian affairs branch of the department of citizenship and immigration) may, in fact, be hindering the process of integration." And the department's policy is to push forward with integration of the Indians in Canadian life.

### Top Priority

The report noted that "over ninety per cent of the Indian school population lives south of the 55th parallel — a line running slightly north of Prince Rupert and Edmonton, passing through Flin Flon on the Saskatchewan - Manitoba border, separating James Bay from Hudson Bay and approaching Scheferville on the Quebec-Labrador border."

Thus their education could be entrusted to provincial authorities largely, whose facilities are much better generally than those available to Indians in federal institutions.

The commissioners regarded "the more rapid development of school integration as worthy of top priority. The resultant economies are so great that the federal government cannot afford to suffer delay through protracted haggling over price with provincial authorities."

Aside from integrating the student population, the report recommended planning long term school building to take this into effect and suggested that federal schools now used might be taken over by the provinces where useful economies could be made.

Despite the improvements in teachings and in interest, the number of Indian students who drop out below grade VIII and below 16 years of age is still greater than in provincial schools and the commissioners urge special efforts to overcome this problem.

### French Areas

They point out, incidentally, that some Indian groups in French-speaking areas of Quebec selected English as the language of instruction "because, it is said, the children expect to seek work in due course in the United States."

So far as the federal schools in the northern territories is concerned, the Glassco report found that "the practical touch is badly needed," and that this could be best done if the northern schools were administered in the north rather than Ottawa.

The commissioners therefore recommended that the operation of the northern school system should be transferred as rapidly as possible from the department of northern affairs to the several territorial administrations. And the curricula used, now unnecessarily deviating from the provincial norms, should be co-ordinated with the provincial curricula.

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## Indian-Metis Conference In Winnipeg

Sponsored by the Community Welfare Planning Council of Winnipeg, the 9th annual Indian-Metis Conference will be held this year at Young United Church, Winnipeg, Feb. 5-8.

This year the Conference will deal primarily with the basic need of Indian and Metis communities to be developed by the people themselves.



THE INDIAN - METIS Conference keynote address will be given Tuesday evening, February 5, at 8 p.m., in Young United Church, by Mr. Clive Linklater, president of the Alberta Indian Education Association.

Progress reports on the work done last year will be presented at the Conference and community problems will be discussed by the delegates.

Highlights of the Conference include the first panel of Indian speakers ever organized by the Conference. The topic will be Self Help and Community Achievement.

Keynote speaker at the Conference will be Mr. Clive Linklater, a Canadian Indian who has been recently elected president of the Alberta Indian Education Association.

As in past years, native entertainment will be provided by Manitoba Indians at a banquet to be held at the Sildor Hall, Thursday evening, February 7, at 6:00 p.m.

An extensive display of native handicrafts will include a large

number of paintings by Ontario Indian Norval Morrisseau. The handicraft work will be on sale during the Conference. There will be also a display of books about Indians. An art and essay contest will be featured again this year.

Co-chairmen of the Conference are Canon E. W. Scott and Mr. John Turner, an Indian from Grand Rapids, Manitoba.

Mr. Alex Sim, of the Canadian Citizenship Branch in Ottawa, will make the evaluation of the Conference at the closing session on Friday morning, February 8.

Among the topics to be studied particularly during the Conference are local self-government, child welfare services on Indian reservations, co-operatives and the development of the Winnipeg conference into a province-wide organization.

## Experience Was Good

Experience with workers of Indian origin has been good, N. S. Bubbis, director of the waterworks and waste disposal division of Winnipeg's Metropolitan administration said recently.

In a report to committee Mr. Bubbis revealed that a number of Indians were employed at the waterworks intake at Indian Bay on the Manitoba - Ontario boundary. "We have found them to be, in many ways, very similar to any of our other employees. Some of them have been very good, conscientious workers, while others have not."

He added that in the case of a special bridge gang used to renew a number of timber bridges several years ago the Indian employees had proved themselves to be particularly skilful.

Making the report in the light of recent "considerable interest in the employment of persons of Indian origin" Mr. Bubbis said natives from the Indian Bay reservation had been employed over the last 10 or 12 years.

# INDIAN RECORD

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## ALL INDIANS IN PUBLIC SCHOOL?

The possible transfer of educational services for Indians from the federal government to provincial authorities, as recommended by the Glassco Commission report, is not without causing some apprehension on the part of Catholic Indians.

The Glassco report fits in with a previous recommendation of the 1961 special joint committee of the Senate and the House of Commons which has found favor with both the Liberal and the Conservative parties.

Most Indians are deeply concerned with the pressure to integrate their children in elementary provincial schools.

The main reason for this concern is that they have been promised their own schools, by solemn Treaty with the Queen, and they have a great trust in the teachers of Church-operated residential and day schools.

Over the years the freedom of the Churches in serving the Indian population's educational needs has been severely curtailed. Although the Indian Act provides for denominational schools on all Indian reserves, little attention has been paid to the safeguard of the religious privileges of students transferred to public schools.

In the provinces of Manitoba and British Columbia, specially, where there are very few parochial schools, if any, open to Indian students, the transfer is almost invariably one to non-denominational public schools.

The federal government is bound to safeguard the rights of the religious minorities directly under its administration. In relinquishing the responsibility of the education of Indians it should at least ensure that the right to religious education is protected for those who ask for it, namely the Indians of the Roman Catholic faith.

A recent press report states that the Education Minister of Manitoba agrees with the Glassco Commission recommendation that schooling of Indian children be turned over to the provinces, provided the federal treasury continues to bear the full cost.

The minister is reported to have suggested, wisely, indeed, that any move in this direction would have to be on a long-term and gradual basis as many problems would be encountered. In the Minister's mind these problems seem mainly financial and administrative.

We trust that the Minister will not forget the special status of the Indian schools in Canada, which are almost all under Church auspices. Fully residential schools are conducted by the Roman Catholic, Anglican, United and Presbyterian Churches in Manitoba; a large number of day schools, on the Indian reserves, are definitely classified as Catholic or Protestant, and both are often found side by side on the same reservation.

After having compelled the Indian to surrender his lands by Treaties signed during the past hundred years, the white man is now compelling him to surrender one of his most sacred rights as a parent, that of the free choice between religious and purely secular education.

The white man took first his land and freedom, now he wishes to enslave his soul and his faith.

The deadline for the next 12-page issue of the **INDIAN RECORD** (March-April 1963) is Monday, April 1.

This coming issue will feature comments on the Glassco Commission recommendations concerning the closing of all Indian schools by Rev. P. J. Mulvihill, OMI, of Ottawa, director of the Oblate Fathers' Indianescom (Indian and Eskimo Welfare Commission), and a full report on the Winnipeg Indian-Metis Conference.

## Guest Editorial

by GILBERT G. FARIES

in "Amerindian"

Many people believe that Indians have been so held under a program of "complete paternalism," that they are not thinking individuals. Yet many Indians are working side by side with the white race.

More would be learned about Indian progress if people were to deal directly with Indians. Instead, they get their information from sources not always accurate.

Who did the thinking for us when we volunteered to serve in the Armed Forces? We, the Indians, did our own thinking. We chose to join instead of waiting to be drafted. Who did the thinking for us when we attended night classes in white schools to better our educational standards?

Little is ever mentioned of the good things done for Indians by governmental departments. Few Indians are dying from TB and other diseases from which they once suffered. Much has been done for the betterment of Indians in general housing and living conditions, and in the tremendous task of raising Indian educational standards. Indians are holding government positions after successfully competing in Civil Service examinations. They are hired and fired like any others if they fail to work.

Indians have proven they can hold their own but it will take time for older Indians to realize

we are living in a modern age. Our children, however, will be different for surroundings are different both in and out of school. Give the Indian a chance!

Gilbert G. FARIES is a former chief of the Moose Band of Indians in Ontario.

## Book Reviews

**BOOK OF THE ESKIMOS.** Peter Freuchen, World, 1961, 441 pages, \$7.50. Written by one who knew the Eskimos better than any other person in this generation, this never loses the reader's interest. The book is a veritable mine of information about the people at the top of the world.

**LITTLE ELK HUNTS BUFFALO.** Jessie B. McGaw, Thomas Nelson & Sons, 1961, little folk, \$2.95. A buffalo hunt story in Indian picture writing.

**THE ADVENTURES OF LEWIS AND CLARK.** John Bakeless, Houghton Mifflin, 1962, junior, \$1.95. The story of the famous expedition retold for young readers.

**AMERICAN INDIAN ARTS.** Julia M. Seton, Ronald Press, 1962, 246 pages, index, bibliography, illustrated, \$6.00. Presenting the distinctive skills of tribes over the country both in arts, crafts, and utilitarian use.

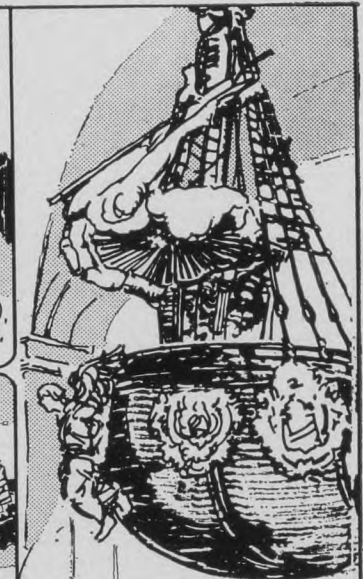
## STRANGE BUT TRUE



These girls belong to a "SECULAR INSTITUTE" (NUNS WHO WEAR LAY-ATTIRE), FOUNDED AT SALAMANCA, SPAIN, 16 YEARS AGO.



CAUGHNAWAGA MUSEUM, SMALLEST IN CANADA, contains the relics of the CATHOLIC INDIAN MAIDEN, VEN. KATERI TEKARWITHA.



NOW SERVING AS A PULPIT IN A TINY CHURCH IN IRSEE, BAVARIA, IS THE PROW OF ONE THE WAR-GALLEONS WHICH DEFEATED THE TURKS AT THE BATTLE OF LEPANTO, 1571.



It was not until the fourteenth century that the PECTORAL CROSS was acknowledged as a distinguishing Episcopal ornament.





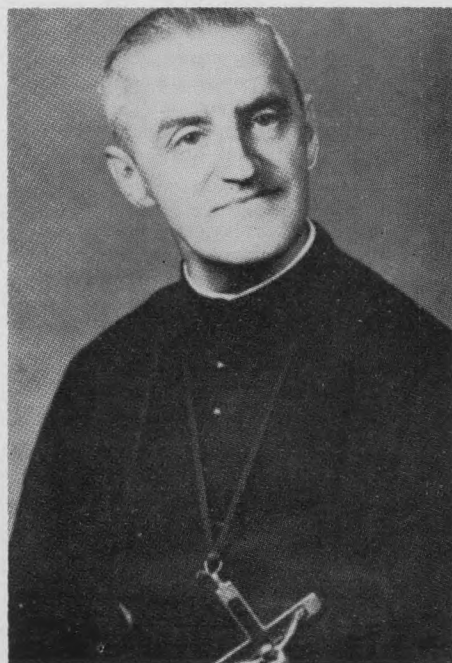
The old church will be converted into a parish hall.



The bell was moved from the old church to the new one.



These ladies were quite helpful during the construction.



Rev. Appollinaire Plamondon, OMI, pastor at Fort Alexander.

## Old and New at Fort Alexander, Man.

During the past year the dream of Father A. Plamondon, OMI, and of his Fort Alexander Indian parishioners to erect a new church adequate to the needs of the Catholic population, which more than doubled in the past 25 years, was realized.

The new church, dedicated to the Sacred Heart, was erected at the cost of numberless efforts to raise money on the part of Father Plamondon and of numberless hours of labor donated by the Indian parishioners: men who worked on the construction, assisted by their wives and daughters who cooked, cleaned and even nailed boards.

The new church is symbolic of the new Indian generation which is being trained to live by the motto: Help yourself and heaven will help you.

The new church, though not completed, was opened for worship last December. A solemn blessing ceremony by the Archbishop of St. Boniface, the Most Rev. Maurice D. Baudoux, is planned for the month of May or early June of this year.

(All photos courtesy AMI DU FOYER)



THE WORDS OF OUR LORD: "I Am the Way, the Life, the Truth," inscribed on the porch of the new church at Fort Alexander Indian Reserve at Pine Falls, Man., bid welcome to the thousand Catholic parishioners under the spiritual care of Rev. A. Plamondon, OMI.

### AT FORT FRANCES

(Catholic Indian News)

## New Residential School

Many Indian families on reserves scattered throughout Rainy River district were excited this fall as they made preparations for their children to enter the new, million-dollar residential school at Ft. Frances. But no more excited, perhaps, than Rev. Fr. R. Carriere, OMI, the school principal, who has high hopes that the ultra-modern institution will do more in educating the youngsters passing through it in the years ahead than just teach them their class lessons.

Exposure of the youngsters, mostly from the backwoods areas, to up to date civilization, he believes, cannot but have a lingering effect on their lives. Future generations, the thoughtful priest contends, will have their standard of living improved because of early impressions gained at the Fort Frances school.

The elaborate premises will replace the tall old frame building overlooking Rainy Lake. It is expected all of the wooden buildings including the former dairy barn, except the priests' former residence, now occupied by the caretaker, will eventually be removed from the site.

It should be understood that the emphasis of the builders, the federal department of public works, was on the residence, the school itself being by far the smaller building. Steel and concrete throughout, the buildings are huge, but smart in every detail.

The 120 boys and girls occupy dormitories that consist of rooms holding about six beds each. The

priests of the reserves, the nuns, including two instructors, some of the staff workers, have their quarters in this building.

The dining arrangements are dominated by a stunning lineup of stainless steel and chrome fixtures and accessories; electric potato peelers, automatic toaster, steam pressure cookers for vegetables, deep fry cookers and everything necessary to provide nourishing food for the youngsters. Adjoining are three walk-in coolers at various temperatures from a plain 'cooler' to a deep-freeze. The children are fed cafeteria style in a bright, airy dining room.

Less pretentious but fully as functional is the school itself, where approximately 90 students attend classes, from grade six down. The children from grades seven and eight attend separate schools in Fort Frances by bus while residing in the new dormitories.

The school incorporates a good-sized gymnasium to give the children indoor recreation. There is a fourth room full of desks in the basement of the residence where the older children attending town schools can study at night time. There are also four recreation rooms for boys and girls so they can be grouped according to their ages.

Father Carrier said a public opening and tour of the premises is being put off until the spring so as not to conflict with the settling down routine.





**INDIAN TEACHER:** Mrs. Stella Kinoshameg, who belongs to the Odawa Indian tribe, a branch of the Algonquin Indians, is shown instructing Kimberly Bruce and Patrick Dwyer at St. Jerome's Separate School in New Sudbury.

## Student Gets Scholarship

Marie Smallface of Cardston, is the first person to receive a university scholarship from the Blood Indian Band.

The 18-year-old University of Alberta student was presented with the scholarship by Chief Shot Both Sides.

The presentation was made Dec. 12 with university president Dr. Walter Johns and Howard Beebe, a band councillor, present.

Marie is the first Indian from the Blood Band reserve to attend university here, although one or two others have taken teacher training on the Edmonton campus.

She is taking sociology. The scholarship is worth about \$250 and will supplement federal aid given to Indian university students.

Provided from band funds, the scholarship was made available several years ago but this is the first time it has been awarded.

In presenting it, the chief said: "Our people find this period of transition hard . . . quite a few get discouraged and give up. We are happy one of our members has proven herself so successful in the field of education . . . you are a credit to our people."

Marie completed her grade 10 education in Cardston and her senior high school education in Jasper Place. She won the scholarship because of her ability as a student.

**A report on the preliminary meeting of missionaries to the Indians to create a unit of the Catholic Indian League in Saskatchewan will be published in our next issue.**

## Indian, White Child Has Same Problems

SUDBURY (NIS) — "There's no difference in teaching Indian and white children. They have the same problems," commented Mrs. Stella Kinoshameg, a teacher at St. Jerome's School in New Sudbury.

A teacher for some 21 years, Mrs. Kinoshameg has had wide experience in teaching both Indian and white children.

When she began teaching two decades ago, Mrs. Kinoshameg noted that most Indian children did not speak English. "Teaching them English was the same as teaching English to immigrants today," Mrs. Kinoshameg said. "Now on any reserve, Indian children speak English fluently, and hardly any Indian. More and more Indian boys and girls are going to high school to continue their education."

Mrs. Kinoshameg was born on Manitoulin Island in the village of South Bay. Her family belongs to the Odawa Tribe, a branch of the Algonquin Indians.

At an early age, Mrs. Kinoshameg's family moved to the town of Wikwemikong where she was given educational opportunities. After finishing elementary school with honors at St. Joseph's School for girls in Spanish, she and a friend were the first two Indian girls to leave the reserve to go to high school. They went to the convent of Mary Immaculate in Pembroke, and from there to the Teachers' College in North Bay.

"Most of the Indian people on the reserve were too poor to think of sending their children to high school," Mrs. Kinoshameg recalled the past.

Choosing a career was a decision left with Mrs. Kinoshameg's mother. "I wanted to be a nurse," she said, "but my mother wanted me to be a teacher. I followed her decision. Maybe my parents were much wiser than I was because I have never regretted being a teacher."

Mrs. Kinoshameg highly recommends the teaching profession. She said she encourages Indian boys and girls going to high school to become teachers. In this way, she added, a greater understanding of the Indian can be expressed.

The Indian teacher expressed concern for the attitude of the white man toward the Indian. Some have a stereotype concept of the Indian and this is applied to all Indians. "You can't judge an Indian this way, just as you can't judge a nationality by just knowing one person. There's not as much discrimination as there used to be toward the Indians, but there's still a lot."

"The nicest thing a person said to me came from Trudy Manchester just before going on her TV program. She said her grandfather always told them to respect

the Indians because there had been many winters which they would not have survived had it not been for the assistance of the Indians."

"Respect," Mrs. Kinoshameg said, "is what the Indian wants."

The Indian teacher has taught at several schools in the diocese — on her home reserve on Manitoulin Island, St. Theresa's in Lockerby, Buzwah Indian Day School, Kaboni Day School and at Whitefish Lake Day School. Besides this she taught for two years in public schools.

She still speaks her native tongue fluently.

## Designs Copied By Japanese

Beadwork in the Canadian Indian style now carries made-in-Japan labels.

Hides from eastern Canada are being shipped across the Pacific to be made up and beaded, and are returned labelled "Authentic Indian designs," Mrs. J. A. Laing, Indian and Metis committee chairman of the Manitoba Provincial Council of Women, told the council's annual meeting November 16.

As well, 12,000 hides go annually to Wisconsin Dells to be made up. They should remain here, she said, reporting on the committee's efforts to encourage the production of more and better craftwork.

Mrs. Laing said the committee was looking for an experienced teacher to go throughout the province, teaching partly forgotten skills, arousing interest in new ones and showing the workers how to improve the quality of their work.

As well, Mrs. Laing feels a need "to counteract the effect of the training received in Indian schools. There the pupils are told it is paganism, they're ashamed of it. We want to restore pride in their work."

Mrs. Laing displayed bookmarks "that sell by the dozen;" needle cases "without any smell;" moccasins "with a smell" for collectors who enjoy the odor of buckskin; mukluk-type footwear with tame white rabbit fur cuffs; socks knitted from wool taken from sheep raised on a reserve; and several pieces of wood carving.

(Winnipeg Free Press)

## New Year Customs Maintained

SUDBURY (NIS) — The Odawa and Ojibway tribes, branches of the Algonquin Indians, have inherited interesting customs for the New Year's season. Some are still maintained while others have succumbed to the passage of time and integration with the white man.

On New Year's Day, it was customary for an Indian girl to visit her godmother to wish her a happy New Year and seek her blessing. The godmother would lay her hand on the kneeling girl, bless her and then present her with a gift. The godchild may reciprocate by presenting a gift to her godmother.

Between the first and sixth of January, Indian families spent the week visiting their friends and relatives and wishing them a happy New Year. The homes visited would have a large stock of food for their guests who may stay overnight, or just for one meal.

This was also the time when the chief of the tribe or a grandfather would give babies a name. Before the Christianization of the Indians, they had no family names, but the custom of naming of children has been maintained even though they have Christian names.

The ceremony of naming children has been extended to the white man. This is the way the Indians honor a person who has been an exceptional friend of the Indian. Climaxing the ceremony is the presentation of the traditional Indian headdress for the white man.

During the New Year's festive season, the grandfather's home is given special significance. Here the families gather for a feast. The custom has probably some roots in the French Canadian tradition of visiting their parents' home.

The conclusion of the New Year's activities comes on Jan. 6 when the celebration includes the traditional three-some dance.

The event starts with the main meal, after which the chief or elder would commence the dancing. The second dancing part is given by the three who found a pea, penny or nickel in the cake usually baked by the chief's wife. These three then pin a ribbon on three more persons who conclude the dance.

## MY PRAYER BOOK

A new prayerbook has been published for the Indian missions of Canada by the Oblate Fathers of Winnipeg. Edited by Rev. Jean Lemire, OMI, principal of the McIntosh (Ont.) residential school, the illustrated 124-page book is bound in pliable red cloth and measures 5 x 4 inches.

The book contains the usual prayers, the dialogue Mass, the Rosary, the Way of the Cross and a number of hymns.

It sells at 50 cents each, postpaid, (\$40.00 a hundred). A Saulteux edition is being prepared for release early this spring.



# Centenary of Syllabic Cree Bible Is Noted

by REV. T. C. B. BOON

On August 21, 1862, the Rev. William Mason wrote a letter to the Church Missionary Society from York Factory in which he noted "the safe and satisfactory arrival of boxes of Cree Bibles;" he had only reached York Factory himself a few days before (in time to take the services on August 17), having been away from there since the summer of 1858.

The printing of the Bible in Cree syllabics was a joint effort of the Bible Society and the Church Missionary Society; Mr. Mason in his years of absence had been engaged in seeing it through the press.

The publication of this Bible, in character which was easily learnt and understood by the Indians of Northwestern Canada, marked a climax in more than forty years of arduous work by Anglican and Wesleyan missionaries in the Hudson's Bay Company's territories.

## Interpreted

The earliest Anglican missionaries, John West (1820-23), David Jones (1823-1838) and William Cockran (1825-1865) did not speak Cree, they relied upon the Company's 'House-people' or "country-born" to interpret for them; and by 1825 the schooling of children in English had become effective.

John Smithurst (1839-1851) found no difficulty at the Indian Settlement (St. Peter's Dynevor): "Many Indians read the Bible fluently . . . they converse in English with tolerable ease," he wrote in 1842, but he appreciated the problem of the older Indians, and that year began to work hard at Cree himself; eventually, he translated parts of the services for his own use, and compiled a Cree Vocabulary.

## Norway House

In August 1840, the Wesleyan missionary, James Evans, came to Norway House, adapted to the Cree language the syllabic system he had used among the Ojibways on Manitoulin Island; on Nov. 11 he notes that he has produced 300 copies of part of a hymn with the aid of his handmade type and printing press.

Evans was joined by Mason in 1843, whose bride Sophia Thomas (they were married August 10) was bilingual; and the work of translation went on apace, for Henry Steinhauer, Thomas Hurlburt, John Sinclair and Peter Jacobs are credited with being associated in this work at Norway House.

## Vigorous Life

James Hunter, who came to The Pas, in 1884, in the midst of a vigorous life there, found time to study Cree with Henry Budd, his

native catechist. After the death of his first wife in 1847, Hunter married Jean Ross of Norway House in 1848, and together they made a great contribution to the analysis and translation of the Cree language.

To what extent their work was used by William Mason is unknown, but he did convert some of it to Cree syllabics. When Bishop David Anderson arrived at York Factory in 1849 he was disturbed by the use being made of syllabics, but after his visit to Moose Factory in 1852, where he saw the success of John Horden's work with the Indians through this medium, his mind changed.

## Avowed Purpose

One of the avowed purposes of his journey to England in 1856 was to forward the production of a Cree Bible for the use of both Anglicans and Wesleyans, and he was responsible for the appointment of Mason as editor. Mason's Bible was in Swampy Cree, spoken mainly east of the Nelson River. About the turn of the century, a demand arose for a Cree Bible readable over a wider area, and the Bible Society undertook to publish this.

In 1904 Archdeacon J. A. Mackay became its editor, completing the work July 14, 1909. It cost the Society \$9,000 to produce, but in 20 years 50,000 copies were sold. Mason's Bible had previously gone through 10 editions. The centenary of this Bible, still in use by those for whom it was prepared, is a notable event.

## Children's Aid Society Works on Reserves

More help for Manitoba Indians is in sight, the annual meeting of the Manitoba Provincial Council of Women was told recently.

The Children's Aid Society of Western Manitoba is working on seven reserves in southwestern Manitoba and hopes to enlarge the number, said Helen Riesberry of Brandon, the Society's executive director.

The society is also looking forward to the proclamation and implementation of provisions in the Social Allowances Act of Manitoba, which would allow more aid to go to Indians on reserves, said Mrs. Riesberry.

Describing the society's work with children on reserves as "a new wonderfully refreshing breeze, just starting to blow," she told of progress in the six months since the project started.

Thirty-nine cases have been taken on, on the same basis as non-Indian districts rather than as segregated ones.

The agency has offered foster-

# THE PRIEST WHO GAVE HIMSELF TO THE INDIANS

by W. E. INGERSOLL

Winnipeg Free Press

Father Albert Lacombe, the "black-robe voyageur," was a Catholic priest who came out to the West well over one hundred years ago to be an Indian for the sake of the Indians, as completely as Damien became a leper for the sake of the lepers.

The armed protest of the Northwest aborigines saw Father Lacombe moving among the Bloods and Piegiens. He won the confidence of the powerful Blackfoot tribe so completely that he saved the West and Northwest from an Armageddon in which the red men on both sides of the 49th parallel would have been confederated against the white.

"Blessed are the peacemakers," says the code of scriptures, "for they shall be called the children of God." Father Lacombe was above all a peacemaker. In Mulvaney's Contemporary History of the Northwest Rebellion, a rude cut shows the calm godliness of "that faithful and earnest Oblate missionary."

Father Lacombe lived to the edge of ninety. He lived and worked on for sixty-seven years after being ordained. He learned the speech of the leading western Canadian Indian tribes so thoroughly that his book "Cree Grammar and Dictionary" are completely authoritative.

He walked and talked with the wild men so that he knew them,

and they knew him. He was like Legare the trapper who traded with the Sioux. Legare was a trapper and Lacombe was a missionary, but these white men made straight talk with red men like Sitting Bull and Poundmaker, and when they went to make moves, the Indian leaders always went to men like this for their cue.

Father Lacombe is probably remembered by Winnipeggers of middle age. He came out in the colonial days and lived on till 1916. Pope after Pope had a personal desire to see the Father and talk to him and listen to him, and his trips to Rome were always on invitation. His visits to the reigning Holy Father were as much a pleasure to the tenant of the Vatican as they were to the missionary from the wilderness.

Father Lacombe had a sense of humor. Those who talked with him recall how the word "earnest" so accurately described the natural expression of his face in repose. When his features broke in his unfailingly heartening smile, it had an effect like the sunrise.

Father Lacombe walked among us till he was eighty-nine. Like others recalled in this column, we were sad to see him go.

## 1st NHA Loan To Indian

OTTAWA — Approval of the first loan to an Indian living on a reserve under the terms of the National Housing Act was announced January 17 by the Minister of Citizenship and Immigration.

The loan will be made by Central Mortgage and Housing Corporation to Cecil Eric Isaac and his wife Dolores Patricia, members of the Walpole Island reserve near Sarnia, Ontario. Mr. Isaac is the first Indian living on a reserve to apply for a National Housing Act loan under a section of the Act authorizing CMHC to make loans to Indians for the purpose of assisting in the building of houses on Indian reserves.

Mr. Isaac, 32, and the father of six children, will arrange for the construction of a four-bedroom bungalow house. The loan will be repayable over a period of 25 years with interest at 6½ per cent per annum, the current NHA rate. Since the house is to be built on Crown land which is not mortgageable, the loan will be secured by a promissory note and guaranteed by the Department of Citizenship and Immigration.

Mr. Bell referred to the event as "historically significant."

(Winnipeg Free Press)



## Indian Artist Mirrors Stained Glass Windows

by MARY BLETCHER

Stained glass windows of Christian churches find their counterpart in the art of Copper Thunderbird, Ojibway Indian of Beardmore, Ont., better known as Norval Morriseau.

He is proud to call his painting "primitive." To him that one word denotes not only his untrained brush but the very essence of his art — the heart of the Indian people.

Recently at the Indian and Metis Friendship Centre in Winnipeg he shyly tried to express his love for his "ain folk" and his desire to tell their story in their own bold, bright hues to the whole world, if it would listen.

Mr. Morriseau was on his way up to Red Lake, Ont., with his wife, a daughter of the Cree Indian tribe, and their children, Victoria, 2, and Alfred, 14 months.

There he hopes to paint and to record Indian folk songs, "the songs of the heart, that have meaning." These songs, he said, include the song of the white buffalo on the plains and the lullabies that Indian mothers sing to their babies at night.

His dedication to his own Indian art forms has already earned him recognition in his native province, where in one week in Toronto he sold pictures to the value of \$4,300. On his way to Winnipeg, he sold 12 more in Port Arthur.

"I want to express the culture of my people and I use their colors — bright reds and ochre yellows," he said simply. In that culture he has found his own religion and his pictures bear the dark, black or brown, outlines of the stained glass window.

### Mystic Approach

His is the cultural approach of the mystic and in his pictures he depicts with fervor the ancient gods of his people — the North American Indians. "I do not speak only for my own tribe but for all Indians," he said, trying to explain his affection for their creed in life.

In so doing he managed to unconsciously convey his lack of faith in many white man's credos. No sophistication has marred his approach to art, or to life.

Mr. Morriseau was born in Fort William and left school at Grade 4 — but he never stopped thinking or reading. All this resulted in a passionate longing to express the legends and traditions of his people.

As an artist he is self-taught — for three years only, he said. "I don't want future peoples to say Norval Morriseau made history — I want them to say the Ojibways made history when they look at my pictures or hear recordings of Indian songs and legends."

With slim expressive hands and whole being he conveyed his

meaning of art — "my people's story."

He has been offered formal art training by the department of Indian affairs but rejected it. Perhaps in this may be found the cry of the Indian against the relentless pressure to conform to the white man.

His art forms may not be acceptable to some among sophisticated art critics — but they are the expression of the legends and beliefs of his people, and therefore art.

Some among his "white brothers" have accepted them as such. This gives him encouragement.

### Needs Much Money

"If I was to make a million dollars selling pictures there would still be much more to do for my people than I could manage," he said. "I see so many needs."

Mr. Morriseau and his family left early in December for Red Lake where he will continue his work. In February he will show his pictures at the annual Indian and Metis Conference in Winnipeg.

If he finds what his artist's being seeks at that conference — affinity with his own people in his expression of their way of life — he will be a success.

(Winnipeg Free Press)

## Exercises Honor Trio At Ermineskin School

HOBBEEMA — Exercises and a banquet were held here Nov. 20 to honor three students who graduated from Grade 12, Ermineskin School, and are furthering their education elsewhere.

They are: Freddy Crate, Theresa Whitebear and Victor Buffalo.

Theresa is training for psychiatric nursing at the Oliver Institute, Edmonton. Freddy and Victor are taking courses at the Institute of Technology and Art, Calgary, Freddy as a radio control operator and Victor as a laboratory technician.

L. J. Jess, high school teacher, was chairman and introduced Fred N. Dew, school inspector for the department of Indian affairs, guest speaker.

Some of the students on the toast list were: Victor Buffalo, Rose Mackanaw, Floyd Buffalo, Gerald Wolfe, Edna Arcand and Norman Potts.

Among the guests were: Rev. M. Lafrance, provincial of the Oblates of Mary Immaculate; O. Massing, provincial inspector of high

schools; T. Paterson, representing the Hobbema Indian Agency, and Rev. G. M. Latour, past principal of Ermineskin.

Music certificates were also presented to four music students who passed their Western Board of Music examination with excellent results, and to close the program, Joyce Johnson and Barbara Crate played a selection on the piano, Audrey Arcand played the mandolin and Kenneth Wolfe, winner of a \$500 scholarship, played the violin.

### Writing Contest

A grade eight student at Kinistino, Sask., Shirley Constant, 17, has been declared the winner of a writing contest for grade seven and eight Indian pupils in Saskatchewan, sponsored by the Saskatoon Branch of the Canadian Women's Press Club.

The winning story told the legend of Wee-sa-ki-chak, (the one who wanders), a character familiar in many Indian legends.

Indian legends come to life in the paintings of Norval Morriseau of Beardmore, Ont., on Lake Nipigon, pictured at the Winnipeg Indian and Metis Friendship Centre, Donald Street, holding a painting done on elk skin. Around him are others done on water color paper in brown tones and black India ink telling of Indian legends of birds and fish and animals of the forest and plain. He will show his paintings at the Indian and Metis Conference in Winnipeg, February 5-8. (Engraving courtesy of Winnipeg Free Press)





## THE WAPAHA

*Crown of the Lakotas*

by John Okute

The Wapaha is generally called the Indian war-bonnet. It is a headdress comprising of thirty-six tail feathers of the American goldhead eagle. The very best feathers from a young bird are used, white feathers with black tips.

As the invasion of the Sioux country of the Dakotas gradually grew in strength, the horse came into the country about the same time to help increase the fighting power and save the lives of thousands of women and children.

It was clear from the start the battle for North America was one until death for the American man.

For the two forces were unevenly matched in implements of war, and the way of life was as vastly apart as East is from West.

The Sioux of Black Hill plains country fought like wolves; hundreds of them proved themselves natural born warriors — some of them rose to such heights that the Lakotas were forced to seek a mark to put upon them — some sign by which they could distinguish them from the common people — a mark of honor for the character and the accomplishments of fellowmen.

What would that mark be? that sign? Someone who knew all living creatures suggested, crying out: "What could be more worthy than the gold-head eagle." So from that day, eagle feathers were used for the Lakota crown.

The very feathers of that Lord of the skies had created made that crown. The Lakota artists wanted the feathers to seem alive in the finished crown, and they came very near to succeeding in doing it.

Every feather is set with free-play — nearly as much play as it had when the eagle wore them, so that at the slightest breeze or disturbance every feather comes into play as if it were actually living.

No Lakota dared to wear the Wapaha unless it was bestowed upon him by the tribal leaders.

No one — even a son of a chief — dared don it unless he had the approval of his father or of the kin owning it.

It is because of this strict ordinance that many a Wapaha was left on a lonely battlefield to rot with its dead wearer.

Many a crowned Lakota hated publicity and very seldom wore the Wapaha.

**TASUNKE-WITKO** (1) wrongly translated Crazy-Horse) the greatest Lakota cavalry tactician that ever lived never wore a feather on his person except as a charm. Red Cloud, like Sitting Bull, would wear one or two feathers when forced to by the wish of his people.

There seems to be a link between the United States gold-head

eagle and the Lakota who chose the bird to be the mark, the crown for their great men, while the United States chose the same bird to mark her Great Seal.

Sitting Bull was a man possessing mystic powers. As a youth known by his childhood name of Hunke-Sni (slow), he saw a vision in the Black Hills of South Dakota.

One early morning the rising sun cast threads of golden rays into mountains. Upon a mountain-side sat a huge brown-head eagle facing the rising sun.

The Eagle was crying softly words in human language that sounded like "Woe! Woe! Woe! An eagle is coming, coming, coming from the East," repeated four times.

"For years I waited for the coming of that eagle. It was not until I first saw the American's (white-man) money with the eagle's image stamped on it and the craze for that worthless thing that I knew why that prophetic eagle cried 'Woe'."

Eighty-five years have gone by since the wearers of the Lakota Eagle Crown last fought for their homeland at the Little Big Horn River. For over one hundred years (1776-1876) the Lakota proudly crowned her heroic warriors with the Wapaha in the United States, fighting to the bitter end.

The death of the native American came proudly and gloriously on June 26, 1876, on the Little-Big-Horn River. To this day, a great commotion is still to be heard on the battleground.

Eighty-five years have gone by since the Lakota word ceased to be — yet I unhesitatingly will don the Wapaha to commemorate my Lakota people, who once made it to be their crown, and revere it as almost sacred.

**The Lakota's Prayer**

Father — Great Spirit, pity me!  
They made me what I am, a common man,

Yet a spirit you created me.  
Let no evil befall my nation!  
Father, Great-Spirit, shall my nation live?

Ate, Wakantanka onsimala ye!  
Mataku heca mayakage:

Tkce-wicasa,  
Tka nagi mayaton!  
Oyate wowahatani akipemaye sni ye.

Ate, Wakantanka, oyate wani kta he?

(1) The real meaning is: "His-Horse-Is-Crazy." John Okute is a Lakota Sioux who lives at Wood Mountain, Sask. He is the author of two narratives, *The Trail of Hampa*, and *Amber-Moon*, published in the *Indian Record* in recent years. (Ed.)

**Centre Planned in Toronto**

by MARGARET CRAGG

With the signing of a lease this week the Canadian Indian Centre of Toronto changed from a dream to a reality. A large old house on Church St., just below Bloor St., is to be a place where Indians of all ages, from all parts of the country, will find friendliness, counselling and social activities.

The need, long felt, has become acute in the last few years. Nearly 300 Indians have moved into Toronto recently, according to the nearest estimates, and several hundred more are coming every year. Most are young; some are brought for training or placement by the Indian Affairs Branch of the Department of Citizenship and Immigration, but more come on their own to look for jobs.

They come from the relatively sophisticated reservations of southern Ontario, from northern areas and from other provinces. They find themselves in a big city among strangers. They have to find cheap rooms and cheap recreation. All are lonely and some of them get into trouble.

In an older group of newcomers are sailors and construction workers from the north and the Lakehead, some transient, some here to stay.

There is a strong fellow feeling

among Indians and the Toronto Indian Club was formed in 1951 as a gathering place for those already here. It had regular meetings in the YMCA and a big annual banquet, and its members have visited Indians in hospitals and made personal contact with newcomers wherever possible.

The three-storey house at 605 Church St., part of the R. V. Frastacky Holdings, is being cleaned and painted by the owners and will be opened for inspection, if not in full swing, at the first of the year. Applications for the post of director are already being considered and the staff will also include a full-time counsellor.

First essential, say Indians who have had the experience of coming to the city to work, is a place to come and meet other Indians. It is important to have a permanent address for picking up mail. Next is advice on housing, jobs and personal problems.

Plans for other uses of the centre are still in the jelling stage, depending partly on donations of equipment. A canteen to serve snacks has top priority and the board also envisages parties and movies in the big double living room, a library and reading room and, perhaps, an attic studio for art and crafts. Another dream is an upgrading class where young people who realize that they stopped school too early can get teaching.

Only model the board has to study is the 3-year-old centre in Winnipeg, situated in a downtown warehouse district and accounted a success. Others are planned in 14 towns and cities in Canada.

Support has been forthcoming from several sources. The City of Toronto is underwriting the rent for two years and similar grants are expected from the other two levels of government. Other groups have given or pledged help, first donation coming from a Czechoslovak club. The Imperial Order Daughters of the Empire is asking for assistance from all its local chapters and the pupils of a school at Hagersville held a sale and sent the board \$14 with no strings.

More money is needed to put the project on a firm footing (a charter has been granted and gifts are tax-exempt) and donations of furnishings, equipment and canteen supplies will be welcomed. A staff of interested volunteers will be needed as soon as operations commence.

An advisory board will include representatives from the Girl Guides, Young Women's Christian Association, Children's Aid Society and other agencies whose services will supplement the centre.

(Toronto Globe & Mail)

**Priest Trains Skiers for Olympic Games**

OTTAWA, Ont. (NC) — Native Indian skiers, coached by Father Jean Marie Mouchet, OMI, have their sights set on the 1964 Olympics.

Father Mouchet founded a ski club and has been training Indians as skiers for seven years. His pupils are Loucheux Indians and his training base is at Old Crow, Yukon, a village of 200 inhabitants, located near the Alaskan border about 100 miles north of the Arctic Circle.

Anglican and Catholic churches now have joined to provide a training course in Whitehorse in an effort to make the enterprise a success. Five young men and two girls make up the team. They specialize in cross country skiing. During the last two years in the local competitions, four of them set records.

The Canadian Medical Association Journal several years ago published a report of a physiological study made by doctors on the Old Crow Indians. The report concluded the Old Crow inhabitants were healthier and more vigorous than those living in similar villages. It said: "They may retain, through their special skills, the ability to make contributions to our society, perhaps first in the field of sports, perhaps even in politics."



## Isolation Ending for Lonely Village

The site of a new Indian village in an area that has been isolated since steam boats quit plying the Saskatchewan river more than 70 years ago will soon have road communication with the rest of Manitoba.

The site, on the south shore of Cedar Lake, is being developed for Indian and Metis families from the present village of Chemahawin on Moose Lake, which is in the forebay area of the Grand Rapids hydro project.

A winter road from Grand Rapids to truck in more than 1,000 tons of building materials to the new site before spring breakup is being opened. And by the fall of 1963, a permanent, all-weather road will link the new settlement to Grand Rapids and highway No. 6.

The road will be built on the high ground between Cedar Lake and Lake Winnipegosis.

Because of the creation of a vast reservoir of water, measuring in area something over 1,000,000 acres, and impounding 305 billion cubic feet of water, will have some effect on the area concerned, a committee consisting of representatives of the department of mines and natural resources, the Manitoba Hydro and the provincial department of welfare, was set up to help minimize the effect of the flooding on people, wildlife and natural resources.

This committee, operating with funds provided by Manitoba Hydro, is responsible for the construction of the road, the relocation and construction of a new village to replace the older settlement of Chemahawin, and the relocation of part of the Indian village of Moose Lake, which will be affected by the new water levels.

Construction schedules call for a start on construction of 40 new houses in the new village site, new church and parsonage, school, government dock, and a nursing station, and the removal of about 25 houses from the Chemahawin site across the ice next winter.

The construction schedule for the Moose Lake village, calls for completion by the summer of 1963. Much of the necessary work here has already been done. Twelve of 20 new houses are now being constructed. Another 14 homes are being moved to new concrete foundations and are also being reconditioned. Clearing and grading of streets, and development of domestic water supplies through drilling, will be done in both localities.

Our readers are invited to submit their reports, typewritten double-spaced please, and photos, black-and-white only, to the Indian Record.

**William Wuttunee, 34-year-old Edmonton lawyer, is chief of the National Indian Council which encourages Indian culture and a spirit of cooperation with the white man. A full-blooded Cree born on a Saskatchewan reserve, he is the first Indian to be admitted to the Alberta Law Society.**

EDMONTON — William Ivan Clarke Wuttunee was once able to pick a partridge out of a tree with a slingshot.

"I had to," he says. "Otherwise there often wouldn't be any dinner."

His aim is still good. But now he has other targets, and more powerful weapons.

Bill Wuttunee, a 34-year-old Edmonton lawyer who writes poetry in his spare time, is one of Canada's most influential Indians.

As chief of the National Indian Council, he is using his mental vigor and forceful personality to shoot for two main goals — to bolster the Canadian Indians' self-respect and culture and to build a spirit of co-operation between the Indian and the white man.

The council, made up of provincial groups, was formed in 1961 to represent the Indian nationally, co-ordinate his activities and promote his culture.

Mr. Wuttunee, a trim, grey-haired, full-blooded Cree born on the Red Pheasant reserve in north-

## Indian Centre for Vancouver

VANCOUVER — A social centre for Indians is in the planning stage, away from Vancouver's skid road area where scores of Indian women die each year as a result of alcoholism, prostitution and slum living conditions.

Members of the group spearheading the centre project are all of Indian blood.

City museum anthropologist James Garner, appointed interim centre committee chairman, said a formal committee would be appointed and Community Chest backing will be sought. The Chest previously recommended the founding of such a centre for the city's more than 2,000 Indians living off reserves.

It would be planned as a social and referral centre but would not attempt to provide hostel accommodation.

"Nearly all Indian men and women who live in Vancouver begin going down to skid road because they are lonely and they know there are other Indians there," she said.

# Striving to End Bitterness

by ED TREFIK

western Saskatchewan, was elected co-chairman. At the group's annual meeting in Toronto this fall he became chief.

A major council project is to get a federal commission set up to decide Indian compensation claims for lands confiscated by the white man and to resolve treaty rights disputes.

"The Indian is still very resentful of the white man for taking over his land," Mr. Wuttunee said. "It wasn't as long ago as people seem to think. My grandfather once owned a large area of land, but it was taken away."

This resentment was so strong that an Indian separatist movement flourished — groups hoped to band together, break away from Canada and use foreign help to set up their own country. Mr. Wuttunee once supported the idea.

"One night, after I had given a speech outlining our attitudes, I met a white man who understood my feelings, and I began to change. At the same time I noticed the attitude of white people toward me beginning to change."

"I'm convinced that you can't change things from the outside. You have to begin with yourself. When your attitudes become different, you influence others."

"My bitterness has gone. Now I try to explain the Indian's problems to the white man and try to interpret the white man's position for the Indian."

Interpretation and explanation is to become an important role of the council when its official newspaper begins publication in Winnipeg with the new year.

Jasper Hill, a Mohawk Indian, and Mrs. Marion Meadmore, a Saulteaux Indian from Saskatchewan, will be senior staff members. Both are experienced writers.

Mr. Wuttunee said the paper will aim at keeping Indians informed on national matters, present news concerning Indians and

cover items of regional interest. How often the paper will be published has not been decided.

One of his favorite spare-time pursuits is writing poetry, "not modern stuff so much, but verse that rhymes." He has had poems published in poetry journals, and once was vice-president of the Saskatchewan Poetry Society.

He became the first full-blooded Indian to be admitted to the Alberta Law Society in a ceremony before Mr. Justice Neil Primrose in Alberta Supreme Court recently and now is about to set up his own general law practice.

Mr. Wuttunee received most of his elementary school education on the Red Pheasant reserve. It was while his family lived on the reserve that he would be sent out to hunt for the supper.

"There weren't very many rocks around for slingshot ammunition, so sometimes I had to make a little hook of barbed wire and fasten it on the end of a long stick. I'd sneak up behind a partridge sitting on a tree branch, and slip the hook around its neck."

The Wuttunees later moved to Battleford. His parents, now retired, still live there.

He finished elementary and high school at Battleford, graduating at the top of his class with an average of 89 per cent, and received a law scholarship to McGill University, where he went for a year. He returned to Saskatchewan where he completed his law studies and was admitted to the bar in 1954. He practised general and insurance law.

About a year ago he and his wife Nola, a Canadian of Polish-French descent whom he married in 1953, decided to move to Edmonton, where he had been offered a job as regional liaison officer with the federal citizenship department. With them came their children, Nisha, 2, and daughters Wanda, 6, Lauren, 5, and Nola, 3.

## Indian Mother's Prayer

Give me a higher roof, please, and just a bit more light.  
Two, three rooms if you want, Lord, for us, would be just right.  
Four cots for the small ones — two blankets each would do.  
Lean still, make a quilt for papa and for me  
And we'll say on our knees our rosary, you'll see.  
We want to move again — we live at fringe of town —  
Cause we can't stop the rain when it comes pouring down.  
We need a better creek, one that does not go dry.  
I love to see the clothes when I hang them to dry  
For food we still manage, our demands are so few  
A little bit of sugar, flour and tea will do  
My sons will snare a rabbit; my man will hunt a moose  
And perhaps if we're lucky someone will get a goose  
Give my boys good health and some good job to do  
And let my girls at school grow into ladies too.  
Let not our home be spoiled by liquor or by ill.  
I saw you on the cross, I know that it is your will.

St. Adolphe, Man.

Therese Goulet Courchaine



## In Edmonton

# Father Klug Heads Indian-Metis Service

by EDDIE KEEN,  
in the Western Catholic

A dedicated young Edmonton priest has plunged into relieving a problem which has been growing steadily here for many years.

Father Leo Klug is concerned with the number of Indian and Metis men and women who daily come to Edmonton and then find themselves without food, shelter or proper guidance.

## Publication Reviews Studies on Indians

OTTAWA (CCC) — Under the title "One Hundred Books for Indian School Teachers," 40 Indian school teachers have reviewed one hundred books dealing with the background and problems of Canadian Indians.

This work was produced at a summer course conducted at the University of Saskatchewan by Rev. Father André Renaud, OMI. The course is listed as Education 357 in the calendar of the university.

Father Renaud is an associate professor at the university and education director of the Oblate Fathers. Indian and Eskimo Welfare Commission, in Ottawa. He is responsible for publication of the reviews in book form.

The publication is divided into five sections: the study of man (cultural and social anthropology); the study of cultural differences (cultural and social psychology); the Indian man (Amerindian ethnology and literature); cultural adjustments elsewhere; Indian education in U.S. and Canada.

Last summer, 40 of the 1,500 school teachers engaged in teaching the 50,000 school children of Indian descent in Canada took part in reading and reviewing these books. The reviews are compiled in book form to help teachers, social workers and other fieldworkers engaged in Indian work.

This publication can be obtained for a dollar at the Indian and Eskimo Welfare Commission, 238 Argyle Ave., Ottawa 4; or at the University of Saskatchewan College of Education, c/o Education 357, Saskatoon, Sask.

### COMMUNITY HALLS

Long Plain, Oak River and Waywayseecappo Bands in Manitoba have their community halls equipped with television. Rolling River Band uses the day school, turned over to them by the Education Division of the Branch, and the Swan Lake Band has raised funds for their community club and use an old Agency building for a meeting place.

And the sad story of where these people end up is shown in the manner by which Father Klug meets them — daily at the police courts.

For it is here that Father Klug meets head-on the problem of integrating the Indian and Metis populations with that of the city. And he has found it is not an easy one — it's a problem which is growing.

As the conventional means of living disappear in the country for the Indian, there is a constant steady drift toward the city. Arriving here friendless and without means, the Indians frequently fall into bad company in the worse sections of the city and their stories in police court, and the charges they face — vagrancy, intoxication, minor thefts — tell the tale.

Father Klug heads the year-old Indian and Metis Service, which has an office at 11255 Jasper Ave.

It was founded by Archbishop Jordan, who long has been interested in the lives of Indians and Metis.

In his role, Father Klug daily meets those who have run afoul of the law in Edmonton and is able to guide them to centres which will provide food, shelter and often clothing. He strives to find jobs for them and to encourage them in a new way of life — city life.

Frequently, though, it is wiser that they return home and here Father Klug may work with the federal department of Indian Affairs in securing transportation.

Father Klug deals constantly with the various welfare agencies, unemployment office and Indian groups during the course of his work. By providing the new city dwellers with information on services available to them, he has saved many from return appearances in court.

But the young priest has an even more ambitious program in store. Working with an advisory board — the chairman is Gerard Amerongen — Father Klug is establishing leadership training among the Indians and Metis.

This way, leaders from their own race will be able to guide and counsel and to report to the centre on the progress of those who have been helped.

This is a problem which has been growing for many years. All will surely welcome the efforts of a young priest dedicated to assist those who find the world about them changing so rapidly at times it may seem impossible to keep pace.



**ESKIMO ART MUSEUM:** The new Eskimo art and artifacts museum erected by the Vicariate Apostolic of Hudson's Bay was opened on Christmas day at Churchill, Man. Above we see the museum curator, Brother Jacques Volant, OMI, showing bank clerk Miss Jeannette Chouinard a soapstone carving depicting an Eskimo eating seal meat. In the background are ivory sculptures made of narwhal tusks which describe Eskimo life and legends. The museum was formerly located in temporary quarters in a mission building. It is the greatest tourist attraction for Churchill visitors.

(L. L. PERRIN PHOTO)

## Indian Language Research Aided by Oil Firm Grant

A research project on American Indian languages will be initiated at the University of Alberta.

It has been made possible by a \$2,000 grant made last month by Imperial Oil Ltd. to the department of modern languages at the university.

### Establish Archive

Establishment of a language archive will be one of the important aspects of the project, according to Dr. Ernest Reinhold, associate professor of modern languages.

Mr. Maroney has studied Indian dialects in North and South America himself, and has acquired a substantial library on the subject.

Dr. Reinhold said priority will be given to recording and analyzing the "critical" languages — those moving rapidly towards extinction — and the work will be carried out largely by graduate students under the supervision of trained linguists.

### Tape Recordings

Through a series of interviews with speakers of the various Indian languages, tape recordings and written records, phonetic transcription will be made. Word lists will be compiled and accounts of history and legends will be collected and recorded on tape.

Samples of recordings in the various languages will be stored in a language archive, Dr. Reinhold said, and will be made available to interested scholars for study.

At present the university has a small collection of samples of Cree, Blackfoot and Eskimo.

### Only 50 Left

Dr. Reinhold said there are only 50 speakers of the Sarcee language left in North America and about 1,000 to 2,000 speakers of the Stony Language.

"If linguistic research is not carried out soon, the information will be lost forever," he stated.

These, therefore, will be given priority, but studies will be extended to include other Indian languages of western Canada, chiefly east of the Rockies, but extending into the Northwest Territories — Chipewyan, Slave, Blackfoot, Cree, Saulsteaux and Eskimo.

The university's interest in linguistic studies stems chiefly from a summer school of linguistics started five years ago. It has attracted students from other provinces and the United States and is the only program of its kind at an English-speaking university in Canada. There are only four of five on the North American continent.



# The bride wore satin... ...the groom a grey suit

But memories of the old days endowed this wedding with special significance

By Ina Bruns  
(Camsell Arrow, Spring 1961)

The atmosphere in the Ermineskin Church was hushed and expectant as the wedding guests awaited the first strains of the stately Wedding March and the arrival of the bride. The occasion was a time of rejoicing for the people of the Indian Reservation at Hobbema, Alberta. Mary, the daughter of Chief Buffalo, was to become the wife of councillor Louis Crier's son, Kenneth.

Weddings often reflect the religious beliefs and social attitudes of a family, clan or nation, and, as such, they are of special interest to those who want to understand the way of life of other people. Our country's first inhabitants, when they venture off their reservations, are frequently asked: What are Indian weddings like? Is it true that the fingers of the bride and groom are cut so that the blood mingles as a sign of their union? Does the bride wear a white, beaded buckskin and the groom a feathered head-dress?

The customs of the various tribes who roamed the continent before the coming of the white man varied. Most Indians were fond of feasts and celebrations. Yet, strangely enough, they did not take advantage of weddings as a time to satisfy their love of colorful ceremonies. At funerals it was usual for them to hang out cooking pots and bring together the bravest of the braves, but weddings passed almost unheralded by feasting or dancing. Even the Hurons, who were one of the few tribes that allowed their men to choose their own brides, had to have their mother's approval before a "shower" could be arranged. The gifts usually consisted of bundles of firewood which were used by the new bride in her housekeeping until she had time to bring in her own fuel.

Though divorce was no disgrace to the Hurons, it was to the Iroquois, especially to the groom. In this tribe the mother chose the wife, and for the first year of marriage the groom served his in-laws. Once a child was born to the couple, the young man was relieved of further obligations to his wife's family. This was one way to come to terms with in-laws, less drastic than the practice of the Kasta men. After they were married, they went their way and never again spoke to the wife's parents!

## Cree Customs

Among the Dog-Rib and Hare, it was the custom to wrestle for the possession of wives so that the fair were usually husbanded by the strong. This spirited wooing was in sharp contrast to the attitude of the Cree Indians, who now reside on the Hobbema Reservation. When a Cree couple decided to marry, their friends sometimes gathered around and wished the couple well, but more often than not the bride simply

moved into her brave's tent and was thereafter looked upon as his wife.

Few of the Indians practiced polygamy, though one Cree did tell me his grandfather "married" four sisters. "He couldn't resist a pretty girl, and he fell in love wherever he travelled," stated his grandson. Then he added "He travelled a lot!"

All this was in other days, before the changes which the past hundred years have made among our Indians. If the blood of the betrothed couple was mingled as a sign of marriage, if the bride ever rode a spotted pony to the wedding and dressed in white beaded buckskin, none of these things are done today.

Mary Buffalo was driven to the country church in a late-model car covered with pink and white streamers. She came down the aisle on her father's arm to the traditional strains of the Wedding March. She looked radiant in her exquisite gown of lace and net over white satin. Her veil was caught in place by a bandeau encrusted with shining sequins, and she carried a bouquet of red roses.

The 17-year-old bride had two bridesmaids, Marjorie, her sister, and Edna Crier, sister of the groom. The attractive girls wore graceful waltz-length dresses in pink and yellow taffeta. The 19-year-old groom, attended by two friends, wore a gray suit, blue tie and a white carnation boutonniere.

Mary's wedding day had been preceded by two months' instructions in the Catholic faith. Just before the ceremony in which the marriage vows were exchanged, she was baptized by Father A. Allard, O.M.I. During the ceremony the sweet singing voices of these musical people added a special note of beauty to the scene inside the church. Afterwards, the wedding party moved to the school dining-room where a wedding breakfast, complete with a three-tiered cake, awaited the family.

"It will be a good marriage," said Father Allard as he beamed approval on the young couple. "Just as in any society, the success of a marriage depends to a large extent on the preparation provided by a good home life. Both Mary and Kenneth come from good homes."

I was to know what he meant before the day was over, for I became acquainted with the pa-

rents of the bridal couple and their families. As one of the two white guests who sat down to the reception held for 500 people, I was shown every kindness and consideration. I was also gently kidded by members of the party who wanted to know to what band I belonged!

The reception dinner was a full course hot meal prepared by the Indian women in the kitchen of their modern hall. The food served was the result of the combined effort of the women. In this way a wedding does not place too great a financial strain on the family involved.

## A Wedding Guest

Sam Crier, the 71-year-old grandfather of the groom, sat on my left. His braids were the longest I'd ever seen and he had a delightful sense of humor. He told me about his own marriage which was solemnized in the church. "We've been doing it your way for a long time now," he laughed.

After the reception, Mary and her bridesmaids went upstairs in the hall and changed into pretty afternoon dresses. Mary is a shy, quiet-spoken girl like all the women on the reservation. She attended school in Edmonton as well as at Hobbema, and cooking and sewing are among her accomplishments. After her marriage, she continued her classes until the end of term.

Chief Buffalo told me something of the future that awaited Mary and Kenneth Crier. "Like all our young men, Kenneth wants land of his own. He has had a year at the agricultural school at Olds and is studying mechanics here at Hobbema. The couple have prepared themselves for making a success of farming."

It won't be an easy life for Mary and Kenneth, any more than for other couples starting farming. The tall, handsome Cree will have to clear the heavy willow from his quarter section. He and his wife will receive a four-room house costing 3,500 dollars, a tractor and get a start in five Hereford cattle from the reservation funds. But they must pay back half of what they make each year until the debt is repaid.

Chief Buffalo is confident that his daughter and her husband will succeed in their new life together. His concern is for the general future of all the Indians at Hobbema. The land in the reservation, which is only ten miles by sixteen miles, is rapidly being taken up, for the population growth is high. The 2,000 people living there have an average of 200 babies a year. Farmers will soon have to be screened for their ability to husband the land. Added to the shortage of land is a financial problem facing the reservation.

The 25 dollars a month which each Indian on the reservation used to receive as oil dividends has been reduced to 16 dollars. Only half of this sum is take-home money; the other half goes into the reservation fund. This reduction in dividends has made things difficult for many at Hobbema.

"Some of the farmers bought tractors, but the cut will leave them with little money for payments and gas," declared Chief Buffalo. "We can't afford to go back to horses either."

But in spite of the heavy responsibility of his office, Chief Buffalo led his people in a gay pow-wow for which he donned full-feathered regalia, as did many others. When Dan Buffalo, relative of the bride and painter of unusual talent, was asked what the word pow-wow meant, he pondered for a time. Then he pin-pointed the word he wanted and said, "It's a hullabaloo!" The bride and groom watched the "hullabaloo" from the head of the hall as young men in richly colored costumes responded to the rhythm of the drums. This was the night the older people most enjoyed, but on the following evening modern music was provided for the younger set.

This then was a modern wedding on an Indian reservation. Mary and Kenneth's marriage had been a blending of the old ways and the new, a reflection of the life of the reservation Indian. Though young in years, Mary and Kenneth Crier have faith in the future and the courage to meet whatever joys and sorrows the years may bring. With the same innate courage, the other Indians on the reservation await the future.

## Paul Wood Wins Speaking Contest

WINNIPEG — On October 22 last Assiniboia High School students took part in a public speaking contest adjudicated by Revs. W. Sicotte and J. Morin, both of the Oblate Juniorate in St. Boniface.

Paul Emile Wood, a grade 12 student, won the local contest and was chosen to compete in the regional contest held later at Windsor Park Collegiate, where he came in second.

Paul Emile says that "more intra-mural speech contests should be held in Indian schools so as to prepare our people more adequately for our future role in society."

Another Assiniboia contestant, Judy McKay, commented: "The results were marvellous, and I am proud of the way the contestants delivered their speeches, as very little time had been allowed for practice."



## City Awards \$2,000 Aid

The Winnipeg Indian and Metis Friendship Centre will get a \$2,000 grant, city finance committee decided last month.

Half the grant will go to general administration of the centre and half towards the salary of a special court liaison officer.

The city grant was made following reports from the chief of police, city morality inspector and welfare director. All commended the centre for its work and recommended the grant.

The Donald St. centre acts as a reception and recreational centre for Indians. Voluntary workers assist Indians in finding jobs and adjusting to city life.

Canon Edward Scott, centre chairman, said the city grant is needed also to assist the centre in negotiations for a federal grant.

Ottawa prefers to give grants in such cases where municipalities are also participating, he said.

The centre is now supported by a provincial, Community Chest and other charitable grants.

Mayor Stephen Juba strongly urged the grant, pointing out the saving to the city in police and welfare costs already made by the centre.

## School Principals Meet in Vancouver

The bi-annual meeting of Indian Residential School Principals in B.C. and the Yukon was held in Vancouver December 4 and 5.

The meeting was sponsored by the Indian Affairs Branch in Vancouver and chaired by Lyman Jampolsky, Regional Superintendent of Indian Schools.

Of the 11 Indian Residential Schools in B.C., eight are under Catholic auspices, two Anglican and one United Church. Oblate Fathers who are principals at the Catholic schools are Father William Bernardo, OMI (Sechelt), Father Gerald Dunlop, OMI (Kamloops), Father Herbert Dunlop, OMI (Kuper), Father Michael Kearney, OMI (Mission City), Father Vincent La Plante, OMI (Cranbrook), Father Allan Noonan, OMI (Christie), Father Hubert O'Connor, OMI (Williams Lake) and Father James Ryan, OMI (Lejac).

Father James Mulvihill, OMI, Executive Secretary of the Oblate Fathers' Indian and Eskimo Welfare Commission, Ottawa, and Father Gerald Kelly, OMI, Vicar Provincial, also attended the two-day meet.

Among matters discussed were plans for a proposed seminar for Boys' and Girls' supervisors to be held during the 1963 summer recess.



Artist Land

## Mission School on TV

An hour-long television show on the new million dollar Indian Residential School at Mission City was featured by CBC-TV on its daily program "Bazaar" Nov. 19.

Talented TV hostess, Hilda Mortimer, mike in hand, toured the school interviewing students, Oblate Fathers and Brothers, Sisters of St. Ann and lay teachers.

Also featured on the program were interviews with Father Gerald Kelly, OMI, Vicar Provincial, Father Michael Kearney, OMI, principal of the school, J. V. Boys, Indian Commissioner for B.C. and the Yukon, and A. W. Ratcliffe, District Superintendent of Indian Education.

## BUILDS CHURCH

A new Pan-Abode mission church was opened at Hot Springs Cove Indian Reserve December 8, a most appropriate day since the church is named Immaculate Conception.

This isolated Indian reserve on the west coast of Vancouver Island is one of the missions served by Father Thomas Lobsinger, OMI, whose building of the church was a final act before leaving the Vancouver Island for his new obedience at the Cariboo Indian School.

The building project was financed by donations from the Church Extension Society, the late Bishop Hill of Victoria, private benefactors, and from the Indian people themselves who have contributed part of their earnings as fishermen, as well as their labour for the church building.

Former mission plane pilot and veteran of eight years service on the bleak Island West coast missions, Father Lobsinger now has assumed duties as assistant-principal at the Cariboo residential school. He has been replaced on the coast by Father Edward Eagan, OMI, who has already logged many hours as pilot of the Oblate mission plane.

(Oblate News)

## He Paints His People

Joseph Land is an Ojibwa Indian, and an artist of considerable ability.

The federal government has awarded him a \$1,500 scholarship to complete his last year in the diploma course at the University of Manitoba School of Art.

At a small ceremony in the offices of the Indian Affairs branch Monday, Mr. Land was awarded the scholarship by Veterans Affairs Minister Gordon Churchill.

Mr. Land is a member of the Islington Band located near Kenora, Ont., and was born on the Whitedog Indian Reserve in that area.

He is not sure of his age, but believes it to be 26 or older. When he was four years old, his family left him at the McIntosh Indian Residential School, conducted by the Oblate Fathers.

Mr. Land began sketching when he was seven years old. He then graduated to water-colors under the supervision of the Sisters, and now is specializing in oils.

He completed Grade 9 at the school, and worked for two years there. Then he started painting on his own, selling his work to various churches, commercial establishments and private individuals.

Five years ago, he came to Winnipeg and spent two months doing a scenic mural as a stage backdrop for the Oblate Convent in St. Boniface.

One of the Sisters at the convent suggested he take the diploma course. This was in 1959.

### Government pays

Mr. Land's four-year course at the Art School has been completely financed by the Indian Affairs Branch of the federal government. He received this last scholarship on the basis of his good academic record, his special ability and his ability to handle financial matters.

"I might never have started my art work if it had not been for the Sisters," Mr. Land said.

When he graduates, Mr. Land hopes to specialize in mural painting, particularly subjects "concerning the life of my people."

He wants to make Winnipeg his home, "because this is where I received my education, and also, I feel I owe this province a great deal."

Mr. Land considers himself particularly fortunate among his own people.

(Winnipeg Tribune)

## Community Development Program for Saskatchewan

Forward steps are being taken by Saskatchewan in its dealings with Indian and Metis organizations.

Last November representatives of four groups met with Municipal Affairs Minister E. I. Wood, deputy minister Meyer Brownstone.

Organizations from Regina, Saskatoon, Prince Albert and North Battleford were represented.

Mr. Wood said the province has been interested in co-operating with the development of local Indian and Metis groups.

During the meeting, the organizations outlined their activities to the government officials, and explained what direct assistance the province could give.

They also suggested action the provincial government could take to help them in their dealings with the federal government.

### Most Progress

The organization in Prince Albert and Regina have made the most progress to date. The North Battleford group is just getting organized, while the Saskatoon body has dealt mainly with Indian and Metis students.

The general function of these organizations is to facilitate the adjustment of Indians and Metis in urban centres.

This includes problems they may face with housing and unemployment.

An important facet is to make the urban community aware of the problems and obtain voluntary help, Mr. Wood said.

It is possible there will be groups formed in Meadow Lake and Kamsack.

Dr. Brownstone said he recently met with federal citizenship and immigration officials in Ottawa to discuss the Indian and Metis situation.

He said the federal government is interested in these programs. The provincial government will support applications for assistance from the Saskatchewan groups which are made to Ottawa.

## Catholic Indian League

(Concluded from p. 12)

clude the Revs. Wm. Maurice, SJ, of Armstrong, Charles Ruest, OMI, of Kenora, and Royal Carriere, OMI, of Fort Frances.

The tentative program of the Indian Congress includes a study of the League's purposes, high school and vocational training, the role of the family in education, cooperatives and credit unions, alcoholism and Catholic education.

Rev. Real Paiement, OMI, of Ogoki, will be the Congress secretary; Rev. A. Lacelle, of Vermilion Bay, will organize the exhibits and Rev. E. Benoit, OMI, of Red Lake will look after the social events.



# The Facts That Sparked Feuding With INCO

by THECLA BRADSHAW

The pros and cons of the unions' potential, especially as an integral part of Canada's future, are just beginning to be tossed about before the eyes of this country's people. The majority of us have inherent suspicions as to their merits.

In one case, however, it is plain that the United Steel Workers Union has brought the Indian people's predicament into sharper focus. The union's published information regarding Inco and the Indians, available to the public, warrants inspection.

On November 28, 1962, the Indian people of The Pas appointed seven Indian representatives. Each has endorsed a letter sent to Mr. Kenneth Valentine, resident member of the union negotiating for miners at Thompson.

"... Some of us have worked at Thompson when it first started," states the letter. "Lately we have applied for work there but for many unknown reasons we never seem to get a job there. We know from what we have heard and from past experience by us and other Indian men, that there is no future for Indian men and their families at Thompson."

"We have found it very hard to continually do work that other than the Indian people think is beneath them both financially and in accomplishment. Some of us have qualifications for better jobs but always manage the worst or lowest paid short term labour work. We have pride and feelings too."

"Should it be possible for a number of us to get a chance to train for a job with Inco, we would organize ourselves so that through our own planning we would make sure that each and every one of us gave a good account of ourselves, both at work and in the town of Thompson."

"... Many of us have a fair education, not enough to be tradesmen and yet too much education to be content to live off handouts and welfare. In The Pas here, we are a little better off than the settlements that we mentioned above (Moose Lake, Norway House, Cross Lake, Island Lake, Red Sucker Lake, God's Lake, Oxford House, Shamattawa, Split Lake, Nelson House, South Indian Lake, Pukatawagan and Brochet), still there are over 100 of us men without work and no work in sight for the future. What a terrible future for a strong man with several children and have to face or even a single man with marriage in mind."

"... Maybe Inco doesn't know that we want to work and to be part of the country's future. Maybe Inco doesn't know that as



Aerial View of the Town of Thompson, Manitoba. (National Film Board)

trappers and fishermen we will need understanding and training. Maybe Inco doesn't know that we were born and will die here.

"... It will be hard to believe of all the happiness that you will do, should it be possible for us, our wives and children, to be included in the growth of Thompson, so that one day we can have the nice things in life that makes working and living worthwhile..."

In Mr. Kenneth Valentine's subsequent open letter of the date to the government the following course of action was suggested:

## A. To the Federal Government

1. An investigation of the alleged exploitation of Indians.
2. Legislation to curb exploitation that may exist.
3. Participation in the formation and administration of a training program designed to allow the Indian people to become self-supporting.
4. Establishment of a National Employment Service office in Thompson.

## B. To the Provincial Government

1. A reappraisal of the educational system with a view to establishing long range technical training facilities for Indians.
2. Enactment of regulations which would make it mandatory for industry, in the affected areas, to employ a minimum of 20% of their work force from amongst the Indians and Metis, over a period of 4 years.
3. Participation in the formation of an immediate, on-the-job training program for the Indians and Metis, sharing in the cost of the wages of these people wherever it may be necessary.

## C. To Labour and Industry

1. Cooperation in the above projects with a view to enabling the Indians and Metis to become fully integrated citizens of our country.

2. The Union also feels it is imperative that a meeting be held with representatives from the federal Indian Affairs Branch and its provincial counterpart, the federal and provincial governments, industry, the Indians and the Steel Workers union.

The purpose of such a meeting would be to establish a procedure to be followed so the problem may be speedily resolved.

The first chapter of the new Indian life will be livelier than those dark, concluding pages of recent decades. The numbers of persons of Indian origin in Canada, exclusive of those already assimilated, approximates ½ million. And for the first time in history they have formed a National Indian Council, adopted a constitu-

tion and appointed a governing council of 12 men.

They call their leader "chief" of the national council; he is William Wuttunee, the first Indian lawyer admitted to the Alberta bar. The term "chief" has lost most of its meaning for Canadians. But the sophisticated young lawyer with a flare for winning cases for his clients has outstanding qualities of leadership and the strength of his quiet Cree ancestors. He is listened to in Ottawa and it is unlikely that either Chief Wuttunee or his people will again be silent.

White people may, perhaps, consider a decision suggested in Mr. Valentine's letter:

**"We can eliminate hunger and exploitation in our own backyard or we can maintain an attitude of monumental indifference and, like an ostrich, hide from the ugly facts."**

## Catholic Indian League To Be Organized in Northern Ontario

McINTOSH, Ont. — At a meeting of Oblate and Jesuit missionaries held here January 17, the initial steps have been taken to create a regional Catholic Indian League district.

The meeting was presided by Very Rev. Aimé Lizée, OMI, provincial of the Oblates of Manitoba, whose jurisdiction extends into the Northwestern Ontario diocese of Fort William. Representatives of the Keewatin and James Bay Vicariates Apostolic also attended the meeting.

Rev. Jean Lemire, OMI, principal of the McIntosh residential school, was host. Main speakers at the conference were the Revs. G. Laviolette, OMI, and D. Ruest, OMI, both of Winnipeg. Father Laviolette explained the aims and purposes of the League and traced its development in the province of Alberta during the past 8 years.

Father Ruest reported on the projected establishment of the

League in the province of Saskatchewan following a meeting of missionaries held at Duck Lake, Sask., in December 1962.

## CONGRESS SLATED

An Indian missionary congress will be held at McIntosh, July 9-10-11 to organize the first Ontario unit of the League. Rev. Father Lemire will be host and general chairman of the event at which His Excellency Bishop E. Q. Jennings, of Fort-William, has been invited.

Meantime, the missionaries responsible for Indian reserves and groups in Northern Ontario will endeavor to enlist delegates to the congress. Committee members in-

(Concluded on p. 11, column 4)